

THE CAMP MEETING AT MARTHA'S VINEYARD.

Commenced August 3, and closed the following Saturday.

The pleasantness of the place, and the beauties of the charming grove.

"Whose stately oaks stand up sublime,
Like pillars, to uphold the green and tasseled roof
Of nature's leafy temple."

have been more than once described to the readers of the Herald. The present year, however, we found our "leafy" sanctuary enlarged, and furnished with new seats, and with a new and nicely finished "stand," located more eligibly than in former years, for the comfort and convenience of the worshippers. Thus delightfully situated, and with these improvements, it is believed that the *Wesleyan Grove* is a well selected, and perhaps unequalled spot, for a yearly "solemn convocation."

Four who were present, will soon forget the place, or the interests of our recent meeting. In its progress and results, it is generally acknowledged to have been the most interesting and glorious of any yet held on that consecrated ground. Every thing, both in nature and the dispositions of God toward us, conspired to render the occasion impressive and memorable. During the entire week, the sky above us was cloudless, while the sun of righteousness was shedding down his mild and softening beams upon our hearts. The elements around, as if in devotion, and fearful of interrupting the solemnities of the place, hushed themselves to silence, while the ungodly as they approached, were so affected with the spirit of reverence and fear, that the writer of this has yet to learn that any one manifested the slightest disposition to disturb the meeting. God was indeed in the midst of his people, drawing their hearts sweetly together, and all hearts to himself. The Spirit was present to soften and subdue the rebellious, and regenerate and fully sanctify all that called upon his name.

I will not trench upon the privileges of others, by occupying the Herald with the names, texts and subjects, of those who preached during the meeting— Suffice it, that those who spoke, preached, and then, as Christ Jesus, the Lord, and gave good proof of their ministry in that they spoke with the Holy Ghost and with power. The subjects were varied, and well adapted to the wants of the congregation; and the truth of God was elucidated and enforced, in a simple, practical, and most convincing manner. The people heard the word gladly, and the Gospel proved to be the wisdom of God, and the power of God, unto salvation. The only criticism I heard among the nearly forty preachers who were present, was, "How well the brother preached—how appropriate his subject—how touching the application—truly, God was with him."

The number of conversions upon the ground was not large, perhaps twelve or fifteen, and a few experienced the blessing of perfect love. The result of the meeting was most happy, in the general quickening of the hearts of God's people. Hundreds, who had almost fainted in the spiritual death that has so long pervaded our Zion, were refreshed and invigorated for duty, and they have gone to their homes to live for the Kingdom of life, and resolve, henceforth, to exercise themselves for their own salvation, and that of others. The influence of this meeting will, we think, be deep and pervading; and we cannot resist the conviction, Mr. Editor, that you will yet have to chronicle glorious revivals of religion in the societies that were so abundantly blessed. The prayer meeting at the stand on Wednesday evening, when heaven and earth seemed to meet together, and angels and men to mingle their sympathies and rejoicings; the *love feast*, in which even the dumb spoke, and the people were so wonderfully united; the *stationary meeting*, in which, after an eloquent and earnest address by Dr. Pitman, our missionary secretary, the multitude "rushed with eager haste," to throw their offerings into the treasury of the Lord; an account of these and other interesting and affecting incidents of the meeting, may be given you by another hand.

I will close this official notice, by simply stating, that our societies in New Bedford are enjoying the same reviving and hallowing influences, as at the camp meeting. The Spirit of God is so active among us, that we were not there. By faith we see the day at hand, when numerous wanderers shall return, and fully consecrate themselves to Christ; and our God, whose ears are open unto the cry of the righteous, shall "pour water upon him that is thirsty, and floods upon the dry ground." D. P. FLETCHER, JR.,
New Bedford, Aug. 12. Secretary of meeting.

"WHY SO FEW ADVOCATES ARE TAKEN IN NEW ENGLAND."

Mr. Editor.—A writer in your paper of last week, says, in apology for an almost entire neglect of the Christian Advocate and Journal, that,

"It is but a few years since, that a large majority of New England Methodist preachers were denied the right of defending our characters and principles on a great moral subject. Not only individuals were held up to the scorn of the world, without being heard in their own defence, but the official acts of Annual Conferences were denied a place in that paper."

This is all very true, and it, no doubt, drove the Advocate from among us, as might have been expected. But your correspondent adds,

"And as the paper is now open for the rights of all, I hope it will have an increase of patronage."

My object in writing is, simply to say, that this is a great mistake. The paper is as open to the New England rights than formerly. We are not allowed to defend our characters in it, much less our principles, though we have been traduced most shamefully in its columns. Where is the anti-slavery report of the New England Conference, adopted in 1845? And where are the anti-slavery reports of all the New England Conferences, except Providence, adopted the present year? Not one of them is published in the Advocate, nor will one be. No, sir; the denial of advocacy among us, has been advised in that respect over and over again, and we are not allowed to contradict it; so that we now pass for dead, with all who depend on that paper for information. And the brother who dares to show signs of life even in our own paper, the paper we make and pay for out of our own pockets, receives a editorial knock on the head from that quarter, and his death is reaffirmed with stronger assurance than ever. I will not say much now; I only wished to correct an error, which having done, I will close.

Yours truly,
Boston, Aug. 18.

REVIEWER.

NEW HAMPSHIRE BIBLE SOCIETY.

The thirty-fifth anniversary of the New Hampshire Bible Society, of the American Bible Society, will be held at Newbury, N. H., on Wednesday, August 26th, at 2 o'clock, P. M. This notice is for the especial benefit of Methodist preachers and friends of the Bible cause in New Hampshire. The anniversary is held in connection with the General Association of the Congregational Church in the State. But this is no objection to other denominations; for the Association adjourns, and appropriates the afternoon to the Bible meeting. All then stand on a level, and have an equal concern in the meeting. Besides, we are sure to have a large gathering, of both ministers and people, which might not be the case, were the anniversary held at any other time. Come then, preachers of the New Hampshire Conference, to this great meeting. I have secured you all the privilege of obtaining at the depot, at Concord, as many Bibles and Testaments as you want to sell and give to the poor, at cost prices for selling, and gratuitously for the indigent and destitute. Now come to the State meeting, and show your interest in the cause.

HENRY W. ADAMS,
Agent of Am. Bible Society.

Concord, N. H., August 11.

UNION OF HEART.—We have recently seen an interesting description of a "united communion" held by the missionaries of different denominations, at Madras. Says Mr. Winslow, under date of April 13th, "It was agreed that the different denominations should be represented in the services of the occasion, by the oldest member of each body composing the Conference. The communion took place at the Independent Chapel, where the missionary band were also present. There were nineteen ministers and missionaries at the table, and two assistant missionaries; and in all, from the Church of Scotland, Wesleyans, Independents and Americans, not less than one hundred and fifty communicants."—Christian Alliance.

Ibrahim Pacha left twelve thousand francs for the poor of Paris, and has been munificent to British paupers; curious this conf of Christian influence in the great Kingdoms of Christianity by a Moslem of Egypt!

HERALD AND JOURNAL.

WEDNESDAY, AUGUST 10, 1846.

OUR BOOKS.

WHY WE SHOULD CIRCULATE THEM.

We have referred to the causes of the declension of our book business, and the means of its restoration. Under the latter head we have suggested two measures which may be deemed not unimportant, viz: 1. The abandonment of the present plan of making dividends among the Conferences, that the Book Concern may be devoted exclusively to the diffusion of our literature, and 2. The organization by the General Conference, or at least by the Annual Conferences, of a system of Conference agencies, substantially the counterpart of the volume department of the American Tract Society—a system which could be carried out by the disabled preachers of the respective Conferences, or by other suitable laborers, a sufficiency of whom can always be found at our command. The first of these suggestions is submitted merely for consideration. It is too extensive a change in our fiscal economy to be suddenly adopted; but the second we would urge as most obviously proper—may, as indispensably necessary, if we would check the further decay of this great department of our work. Meanwhile, the old mode of circulating our books might be considerably revived, as we have shown, by a proper interest on the part of our preachers.

There are many and urgent reasons why we should diligently exert ourselves in this work. Let us glance at some of them.

One is the danger to which the public morals are exposed by the corrupt publications of the times, which are scattered broadcast over the land, under the name of "cheap literature." The variety and extent of these publications are exceeded only by their odious corruption. They are "got up" in the cheapest possible form, rendered attractive by glaring engravings and miscellaneous titles, and "struck off" in incredibly large editions. Works which, in the usual type and form of respectable publications, would make considerable volumes, and sell for fifty or seventy-five cents, are, in this cheap style, and chiefly by their immense issues, hawked about our cities and villages at 12 1/2 and 6 1/4 apiece.

So extensive indeed is this business of corruption, that it has grown into a distinct department of the book trade. In nearly all our larger cities firms have been established which devote themselves exclusively to it; and they have organized a gigantic system of agencies, comprehending most of the land, especially the depots of travel, by which their pernicious influence is rendered almost omnipresent. Wherever you go, in stages, steamboats, or steam cars, you find these abominable publications. Were they limited to the vicious, the danger might be less alarming; but they are beginning to creep into respectable families, and you even find them on the centre tables of your church members and in the hands of their children.

We hesitate not to say that these publications constitute one of the most deplorable agencies of evil abroad in the land. They are sowing a harvest of immorality among the young, which, if not checked, will by and by cover the country with the luxuriance of vice.

Beside this pamphlet literature, some of our larger firms, by the aid of great capital and a wide spread machinery of agencies, are able to issue the more expensive works of licentious fiction, at extremely low prices, and are thus spreading through our towns and villages the baneful poison of Bulwer, Byron, Paul de Kock, George Sand, &c.

How shall this fearful perversion of the press be checked? How, but by a counteracting literature? Our population are intelligent and eager; they will read. They are economical also, and will gratify their love of reading at the cheapest rate. We must, therefore, not only furnish them good books, but we must furnish as cheaply as the bad ones are.

The Methodist Episcopal Church would seem to be providentially suited for an efficient agency in this reformation of the popular reading. It has a vast Book Concern, with an endowment by which, on the plan we have suggested, it could scatter books over these States like the leaves of autumn, and perhaps undersell any other publishing establishment in the nation. And beside this, it has, in the organization of its ministry, a vast system of agencies, penetrating to nearly every nook and corner of the land. The means are not to be provided; they are now in readiness for us, and all that is farther requisite is a cautious adaptation of them to the object.

But whether any such general effort be made or not, let every one of us who would save our people from this spreading corruption, exert himself in his own sphere to circulate our books. Let us see to it especially that our Methodist families have them on their shelves and on their tables, for if they are negligent in this respect, the adversary will assuredly sow tares while we sleep.

Not only in view of this corrupt literature should we labor to spread our valuable publications. Were our people safe from its blighting poison, still our own books would be inestimably useful to them. Where can you find better works than those which compose our catalogue? Where better exposition of the Scriptures than Wesley's and Watson's notes, and Clarke's and Benson's commentaries? Where better treatises on divinity than Wesley's Sermons, Fletcher's "Checks" and "Appeal," Watson's Sermons and Institutes, Clarke's Sermons, and the writings of our own Emory, Elliott, Peck, Bangs, Fisk and Meritt? Where better biographies than those of Wesley, Fletcher, Benson, Coke, Bramwell, Smith, Carver, Crister, Garrettson, Mrs. Fletcher, Mrs. Rogers, Lady Maxwell, &c. &c. Our literature is peculiarly rich in this department, and biographies are the works that most interest and most impress popular readers. Who can calculate the good that would result from a more general circulation of them among our people? They not only treat of but exemplify the peculiar experimental doctrines of our church. They show how these doctrines sanctified the lives and crowned with triumph the deaths of their subjects, and no child of God can read them without imbibing their spirit and panting for like precious faith. We have been struck with the connection we have found between these precious books and the living examples of eminent piety in the church. Seldom have we met with a brother living the joy of perfect love, who was not in habitual acquaintance, through their biographies, with such men as Fletcher, Bramwell and Carver, nor with a more than usually active and consecrated female member of the church, to whom the names of those "elect ladies," Mary Fletcher and Hester Ann Rogers were not familiar and precious. These bright and shining lights most providentially appeared in the infancy of Methodism, that their example might permanently influence it. Most salutary has been the influence of that example thus far in our history; but it cannot be denied that it is every day diminishing. There are tens of thousands of our later members who know them only by casual hearsay. Let us bring them forth again, brethren of the ministry, and let them yet speak, though dead.

We need a more thorough circulation of our books in New England especially. Nearly all our members here have had not only a religious but something of an ecclesiastical training, before they came among us. They are prepossessed in favor of other doctrines and other ecclesiastical economies. We gather them in during times of revival, and sooner or later must find among them our official managers. How often we find them misapprehending our ecclesiastical system! And how could it be otherwise, considering their previous education, and the absence of nearly all direct instruction in the peculiarities of our economy? Our preachers seldom or never preach on those peculiarities, and they are, to a great extent, only a mystery or a vexation to the untrained membership. Our books would remove this evil. Methodism has thoroughly imbued its literature with its own spirit. Not only the works which expressly define or defend the system, but its general treatises, and especially its biographies, are full of it. Whoever reads them will learn to prize its class meetings, love-feasts, itinerancy, and unity, with the peculiarities involved in them. If we would have the people love our cause and warmly patronize it, let us acquaint them with its history, and familiarize them with its great features and results.

After two or three hours, a small train, which had been sent for to Douai, arrived, and our party, with many more, proceeded to Douai, some eight or ten miles distant. There we were delayed two days in making such arrangements for the prosecution of our journey, as our circumstances required. The trunks which contained our wearing apparel, and other requisites for travelling, were quite demolished. I saw the lid and some other fragments of mine, and was so fortunate as to recover the most of my wardrobe, which was strewn amid the wrecks of the carriages.

What was yet more surprising, I at length succeeded in finding a purse of gold, nearly all my money I had with me, which had escaped from the trunk, and was buried in the sand. A peasant, of whom a crowd was soon gathered, came to assist me in my labors, with the apparent design of profiting by our disaster. I drove him away with some difficulty, and with the aid of an officer. Mrs. Olin's baggage fared worse than mine. Not a fragment of her trunk was found, though her things were mostly recovered and brought to Douai that evening, or the next day, with a huge mass of things gathered up on the sand, and out of the water. Whatever we had, not contained in the trunks, was submerged in the morose, or recovered in a most hopeless state. We obtained our journey after a stop of two days. Mr. Harper's baggage also suffered very much. He was detained three days, having arrived here last night.

Yesterday Mr. Olin and myself made an excursion to Bruges, an antiquated, forlorn city, only worth seeing on account of its historical associations, its curious, quaint architecture, and a few remarkable pictures of the early Flemish school. We returned last evening, and to-day had the privilege of listening to a useful sermon on the very subject of our late danger and deliverance, from an English clergyman, who preaches to a very small congregation of his countrymen here, and is the only Protestant minister in this great city. There have been about forty persons present, of whom full one-half were from America. I was happy to recognize in this small assembly the Rev. Drs. Dewitt, Skinner and Patten, of New York. We expected to proceed to Morrow toward the Rhine, stopping a day or two by the way, to see Brussels and Antwerp.

I am sure my dear friends in the University will feel some interest in the details I have given, from their regard to us personally; and yet I had another and less obvious motive in directing this letter to them. They were present to my thoughts almost immediately after our escape from peril; and while we were yet surrounded by the victims, I was irresistibly led to inquire if I was prepared for such a death, if God should call me to it; and my next inquiry was, whether they, for whom I am bound to care most, are ready for the realities of the world into which they may be precipitated with such fearful haste. I think it my duty to remind you of your liabilities and obligations, and I beseech of you all to make this work of preparation your chief work, and your first work. Thank God, most of you, I trust, are Christians; and yet I remember that you are young, are exposed to danger, are liable to look upon death as far away, and to live with less piety than you would be willing to meet death with. I exhort you most affectionately to be always ready—to keep your lamps trimmed—to have your loins girded, and to be ready for this journey to the other world. Do not become relaxed—do not restrain prayer—do not neglect duty—do not become worldly. O live for God, for Christ, who was crucified for you—for heaven that he has purchased for you. Do not make the first retrograde step. Follow the Savior with all your hearts. Some of you have passed through college so far without religion. Of these, there are some whom I may not meet again. To them I beg the liberty of extending this one affectionate warning more—this one urgent demand of them, that they give their hearts to God now, while they have time, and light and life. I commit you all, my dear friends, as I do daily, to the protection and grace of our heavenly Father. I hope to meet you ere long. I pray that we may meet in heaven. I beg an interest in your prayers, as you always have in mine.

Very affectionately yours,
S. OLIN.

Students of the Wesleyan University.

WESLEYAN UNIVERSITY.

There is no collegiate institution in the country, where parents and guardians can more safely trust their sons than the Wesleyan University. Dr. Bond speaks of it as follows:—

"The Faculty have been greatly encouraged, not only by accessions to the number of their students, but by the success which has attended their endeavors to impart sound learning to all the classes, together with a high and liberal tone of religious and moral feeling. All this has been made apparent in the examinations preparatory to the commencement, and the high character sustained by the students among the inhabitants of the city. We have heard of no instance of disorderly or improper conduct on the part of any one connected with the College, or with the preparatory schools, under the care of Messrs. Chase. When we recollect the numerous instances of insurrection and misrule in the Colleges of our country, we must rejoice greatly in the common and concurrent testimony of the inhabitants of Middletown, as well as of the Faculty of the College, to the uniform good conduct, and many deportment of the students who reside among them, and who are constantly under their observation. We may hope that the contented, and resentments, and resistance to legitimate authority, which have been so prevalent among the youth in our literary institutions, are passing away, to return no more; and that parents may hereafter feel less apprehension in transferring their sons from parental oversight to the care of literary institutions; and we are authorized to hope that the mild, yet firm government established in the Wesleyan University, and which is sustained by the Faculty, more by the love and veneration with which their department inspires the students, than by the weight of official authority, will greatly contribute, by the force of example, to remove the reproach to which literary institutions have been so long subjected, both in this country and in Europe."

The Doctor adds:—"I cannot conclude, however, without announcing a fact which will send a thrill of joy to the heart of every Christian reader. It is informed, that of the thirty-five young men graduated at this commencement, all but two, or at most three, are professors of religion, and communicants in the church. May we not hope that a new era is opening upon the world! Colleges were formerly considered as the hotbeds of infidelity. Henceforward we may be allowed to look to them, as the nurseries of pure and undefiled religion."

A CONFESSOR.—A writer in the New York Churchman, in what may be justly styled a malignant review of D'Aubigné's History of the Reformation, makes the following candid confession:—

"We freely confess that we have no sympathy with either the system or the measures of these Swiss Reformers. It was from them, and their fellow laborer Calvin, that the bitter stream flowed of Scotch Presbyterianism and English Puritanism. Scotland and England witnessed, each in their turn, the destruction of altars, the destruction of cathedrals, the expulsion of the successors of the apostles from the pulpits of the churches, and the destruction of the churches themselves, to make room for self-sufficient, people-appointed claimants to the ministerial office."

TUESDAY EVENING, the Alumni were invited to a splendid collation at Prof. Lane's, and Wednesday evening the President's House was opened by the Vice President and his lady.

This closed the commencement of the Wesleyan University, an institution numbering about three hundred graduates, mostly shining lights, having a learned Faculty, shedding unexampled lustre on the denomination, empowering the pulpit, and doing not a little to hasten on a world's ransom.

HENRY W. ADAMS,
Concord, N. H., Aug. 1. Agent of A. B. Soc.

CORRESPONDENCE.

WESLEYAN UNIVERSITY.

Examination.—Mr. Bannister's Address.—Dr. Peck's Sermon.—Westworth's Sermon.—Missionary Anniversary.—Joint Board of Trustees and Visitors.—Dr. Olin's Commencement.—Degrees.—Graduating Class.—Condition and Prospects of the University.

Mr. Editor.—I have just returned from the Wesleyan University, whither I was sent as a visitor by the New Hampshire Conference. Though the weather was oppressively hot, and the expense of the journey considerable, yet the deep interest of the occasion afforded me an ample compensation. The examination of the students commenced on Thursday, July 30, and continued three days. The committee was unusually large, and the young gentlemen sustained themselves with great credit. While none failed, many gave unquestionable evidence of ripe and general scholarship. The Professors, critics, and visitors severally propounded to each student such questions as they deemed proper. The answers generally were prompt and satisfactory. But as the committee will submit their report to the public, I will not pause to enlarge upon this point. Sabbath morning, Rev. Dr. J. T. Peck preached an able sermon from these words: "The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it." In the afternoon, Pres. Wentworth delivered a very feeling discourse from these words: "Sirs, we would see Jesus." At six P. M., the anniversary of the Missionary Lyceum, connected with the M. E. Church in the city, took place. The writer delivered the address. The report showed the receipts for the past year to be nearly \$500. This is probably the fruit of the glorious revival which swept through the college and city last winter. Several dollars worth of jewelry were reported as having been contributed by the graduating class. Monday and Tuesday were spent in examining the candidates for admission. How many were examined I do not know. I understand, however, that the number present and expected was very respectable. Tuesday evening, the Alumni were addressed by Rev. Henry Bannister, M. A. Considering the short time the orator had to prepare for the occasion, the address was highly creditable. It abounded in touching allusions to Dr. Fisk and several deceased Alumni, and contained noble ideas, expressed with energy. Tuesday morning, the joint Board of Trustees and Visitors met, and organized by choosing Dr. Bond President, and Rev. J. Floy, M. A., Secretary. This Board has full jurisdiction over the University; it confirms all the nominations of the Faculty for degrees, &c. T. Taylor Bagwell having resigned to enter the itinerant ministry, two new Tutors were elected, namely, Rev. Wm. Smith, M. A., and Rev. R. H. Loomis, B. A., both Alumni of the University.

Tuesday, at 2 P. M., the students were assembled in the college Chapel; the merit roll was read by the Professors, and the examining committee's report by their Secretary. Dr. Peck addressed the students. The Board of Instruction is now full, and decidedly efficient. Dr. Olin is much improved in health by his tour to England and France, and is soon to return, *Deo volente*, to his post. He presides over the University with dignity and satisfaction.

Wednesday morning, Aug. 5, the procession was formed at the College and moved to the church. Vice President Smith presided. The exercises were opened with music by the band, and prayer by Rev. Dr. Holdich. The salutatory address, in Latin, by F. H. Newhall, was excellent. The pronunciation was correct and easy, the allusions beautiful, and the manner graceful; the just reward of which was attested by applause. I must here add that I can only mention a few of the more prominent speakers. My sheet is not large enough to allow me to do more, though it would be gratifying to me to do so. With the exception of a few cases of *mannerism*, and lack of energy, they all deserved great credit. The sentiment and manner were unusually good. The metaphysical oration was delivered by A. B. Hyde. It was ornately written, and well spoken. (Applause.) The dissertation on History, was pronounced by S. S. Nelles. The manner was dignified, the illustrations classical, and the style chaste. (Applause.) The oration, on a National Conscience, by C. S. Kendall, abounded in noble ideas, was characterized by strength and elegance, and was delivered with great energy. (Applause.) The Portraiture of Character, was by R. H. Loomis, the new Tutor. The subject of the theme was Hildebrand. The facts were judiciously selected, the style elegant—often nervous—the gestures appropriate, and the elocution powerful. (Applause.) A dissertation on "The True" was delivered by B. T. Hoyt, son of Rev. B. R. Hoyt, of the N. E. Conference. His manner was very dignified, his voice well modulated—the most melodious in the class, and capable of varied and powerful intonations—his ideas good, and style chaste. (Applause.) Perhaps many may understand what I mean, if I should say he is in many respects "a chip of the old block." He is elected Principal of the Middletown High School, a very desirable and prominent situation. The oration on "Pyramids not all Egyptian," was by J. B. Gould, and was full of elegance and energy. (Applause.) The classical oration on a "National Literature," was by L. F. Jones. It exhibited extensive reading, a well stored mind, sound judgment and good common sense. Perspicuity, copiousness, and strength were prominent characteristics. The elocution was natural and effective. I was much pleased with this piece. (Loud applause.) The oration on the glory and decline of Spain, by S. L. Sprague, was beautifully written and eloquently delivered. (Applause.) The next oration was on the "Failures of Great Men," by D. Martindale, son of Rev. S. Martindale, N. Y. Conference. This was a fine piece; brilliant, and forcibly delivered. (Applause.) The philosophical oration, by G. Haven, was energetic, chaste, and very well delivered. (Applause.)

The degrees were then conferred by Vice President Smith. This was done in Latin, with dignity and ease. Thirty-five received the Baccalaureate degree—generally ripe scholars, pious, and many of them designing to enter the ministry. Several Alumni received the degree of A. M., and Rev. E. Noyes, of Boston, Rev. Mr. Bull, of Canada, graduate of the University of Edinburgh, Dr. Leach, of Brooklyn, and Mr. S. O. Weston, B. S., received the honorary degree of A. M. The degree of D. D. was conferred on Rev. Mr. Burris, of London, a clergyman and author somewhat distinguished.

The valedictory address was then pronounced by S. F. Beach. The orator was self-possessed, his oration manly, elegant and feeling. The music was excellent, and interspersed at proper intervals through the various exercises.

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HENRY W. ADAMS,
Concord, N. H., Aug. 1. Agent of A. B. Soc.

MONEY.

For the Sunday School Union of the M. E. Church, may be forwarded to the subscriber, to the care of Br. Franklin Rand. Z. A. MCGEE,
Treas. of N. E. Conf. Aux. S. S. Union.

WE have received a very able address, delivered by Rev. Joseph Cummings, A. M., on resigning his office as Principal of the America Academy. It is an eloquent discussion of the "Object of life, and the manner in which its accomplishment should be sought."

ILLUSTRATED BOTANY.—We have received No. 5 of this truly splendid work. It is but \$3 dollars a year. The present number contains four elegant colored plates.

WE have no recollection of the article referred to by brother Bigelow. We receive or reject so many that it would be impossible to recall them a week after they have been disposed of.

Br. Hill's article was received too late for this week. It will appear in our next.

THE LIVING AGE.—This unequalled weekly continues with undiminished interest. The last number contains the following articles:—

1. Life and correspondence of David Hume.—Quarterly Review.
2. Barrow on the Arctic Regions.—Quarterly Review.
3. Historical Pictures of the Middle Ages, in Black and White.—Athenaeum.
4. A Coming Change in Europe.—Times.
5. Scenes in the Suburbs of Matamoras.—New Orleans Topic.
6. Gen. Thompson's Recollections of Mexico.—Spectator.
7. Death of Mr. Haydon.—Spectator.
8. St. Giles and St. James, Chap. 29.—Jermol's Magazine.
9. Ibrahim Pacha's Opinion of Poet.—Examiner.
10. The Two Graves.—Fraser's Magazine.
11. Life and Adventures of Miss Robinson Crusoe, and other articles from Punch.
- POETRY.—Dying Mother to her Infant; Song of the Mamma Gathers; Corn-Law Ballad; Bachelor's Farewell to his Snuff-Box.
- SCRAPS.—Affairs of La Plata; The Seventh Child; Telegraph between France and England; Capital Punishment in Austria; Jews in Russia.

HARRISON GRAY, Esq., whose family are residing out of town, died very suddenly in the city Sunday forenoon. He was seized with nausea in the barber's shop, and taken in a carriage to the "Mabon's Hotel." He was there put to bed and died in a few minutes. He was accompanied to the hotel by Dr. Reynolds, who accidentally met the carriage in the street. Mr. Gray was about 54 years of age, and had been for more than twenty years extensively engaged in the book trade. He always took an active part in the temperance cause.

It is stated that in the United States 1 child in every 4 goes to school; in France, 1 in 20; in Poland, 1 in 78; in Russia, 1 in 367, that one being a noble. In Prussia, it ought to be added, every child is sent to a place of education.

An English paper states that a Mr. Wm. Hist, of Leeds, has discovered a method of propelling vessels by steam, at a speed of thirty miles an hour, with half the power now used.

ANTI-MONARCHICAL.—Fourteen of the departments at Mexico, have notified their government, that if the scheme of establishing a monarchical government were enforced upon them, they would be compelled, in self-defence, to ask for admission into the union of the United States of America.

OXFORD AND ROME.—The Rev. George Dudley Ryder, a disciple of Newman, has followed his illustrious predecessor, step by step, all the way to Rome. He took with him his sister, wife, and three elder children. Mr. R. is a son of the late Bishop Rieu, Gloucestershire, Eng., has made his public profession of Popery, at St. Mary's College, Oscott. His career, moreover, has trod in his footsteps. Thus, in the last few months, more than 100 from the upper ranks of society—nearly 40 being clergymen—have demonstrated the Romanizing tendency of "Anglican Catholicism."

PER CONTRA.—Eleven persons, a few weeks since, abjured Popery in one of the churches of Ireland, and "on Sunday last," says the Dublin Statesman, thirteen persons publicly renounced Romanism in that honored edifice, St. Austen's church, and were received in the usual way into the communion of the Church of England. One of the converts was intended for the Roman Priesthood, but he is now under the care of the Priests' Protection Society of Ireland, and is likely to become an able minister of the everlasting Gospel. The old church was crowded, as on former occasions, with Roman Catholics and Protestants, and all paid the most solemn and reverent attention to the services of the day. Mr. Scott announced that he will receive another class of converts, God willing, on the first Sabbath in the month of July next. Upward of forty individuals renounced Popery on the same day in the Missionary Church on the Island of Achill, under the ministry of the Rev. Edward Nangle and the Rev. W. J. Burke, the latter of whom was formerly a priest of the Church of Rome, and connected with the Priests' Protection Society.

THE SOLAR SYSTEM.—We have been recommending our books to Methodist families. We can give particular emphasis to the recommendation, so far as it respects the "Monthly Series" of cheap volumes, of which this is one. The present volume is sold for 20 cents. It consists of 222 well printed pages, the volumes of this series are reprints of an English series, on secular subjects, but written in a Christian spirit. They are very able little works, and as cheap as the cheapest literature.—Wait, Parry & Co., 1 Cornhill.

CONVERTS TO ROME.—It seems that the Romish infection in England has reached the Baptist denomination. The Tablet, a Roman Catholic paper, published in London, states that a Baptist minister has recently received into the Romish communion in Manchester.

GOING TO ROME.—A Philadelphia correspondent of the Journal of Commerce states that the Rev. Mr. Major, of the Protestant Episcopal Church, has given in his address to Catholicism, and taken his first communion. He had a parish in one of the lower districts of Philadelphia county, and this deviation came rather unexpectedly upon his congregation. He was formerly located at Harrisburgh.

RELIGION.

THE New Pope.—determined upon by the conclave, that the see should be permitted to be vacant, and that the Congress of the system of public ownership law secured to railroads in the P.

CHRISTIAN LIBERTY.—eributed, during the years, the immense

THE American first year, only 2 col the third, 76; the fo list of 175. During years of colportage it 400,000 families.

LIBERAL.—Lancaster, who supple ment the public eye, waiting for the Press, stereotype our work, and \$4,000 in Church in New York ers; \$2,000 for one

CHURCHES IN NEW Catholic and twenty city of New Orleans population.

THE World in it he was illustrated, he was yet in its in gettably developed, any particular referen vent near." Notwith has made in the work, the Christian con of the world, and the us Zoo's Ad.

At a late missionar is introducing to the he was illustrated, he was yet in its in gettably developed, any particular referen vent near." Notwith has made in the work, the Christian con of the world, and the us Zoo's Ad.

He is now 77 years old. He was the fact that he preach the facts of the

THE Malta Press recently been founded of England, and is ap pears conspicuous. A derted on the principle, more and more disc ever will be saved for us, we met him. We fa one of the gods he wor shiped in America.

He is now 77 years old. He was the fact that he preach the facts of the

Rev. J. J. Carrington, July 26, Dr. Carrington, who is in this city, and left on the ship in Portland, May. Payson formerly presided

SUMMARY.

Smith

BOOKS FORWARDED BY WAITE, PEIRCE & CO.,

No. 18 Union street, next door to La Grange Tavern.
Apr. 22. 3m

IT IS NOT ALWAYS MAY.

BY HENRY W. LONGFELLOW.

The sun is bright, the air is clear,
The dawning swallowe near and sing,
And from the steady clime I hear
The blithe prophesying Spring.

So blue you wind the river flow,
It seems as though the west wind blows,
Where, waiting till the west wind blows,
The frightened clouds at anchor lie.

All things are new—the buds, the leaves
That gild the elm tree's nodding crest,
And even the birds beneath the eaves—
There are no birds but last year's nest!

All things are new in youth and love,
The filices of their first delight,
And even the birds beneath the eaves—
There are no birds but last year's nest!

The melting tenderness of aught
Maiden that read this simple rhyme,
Enjoy thy youth, it will not stay;
Enjoy the fragrance of thy prime,
For O, it is not always May.

BIOGRAPHICAL.

REV. ROBERT YALLALEE.

Father YALLALEE departed this life, in blissful hope of a glorious immortality, July 12, in the 78th year of his age. The Sun of righteousness, which had been his light about sixty years, shone with higher brightness in that hour when he was called to descend and enter the dark vale of death. He looked on the grim monster, smiled, embraced him, and was borne to glory. Father Y. was a native of Shields, England. He commenced preaching when about twenty-two, and was shortly after ordained by Bishop Coke, for the Foulah mission, Africa. He labored while in this mission, when circumstances rendered it necessary for him and his companions to leave. He thence repaired to America, joined the New York Conference, travelled in Rhode Island some time, and was subsequently appointed to the then province of Maine. He first travelled the Portland circuit, collected the first class in Saco, and sowed seed which has produced abundant fruit in many other places in the State.

He had to endure persecutions, afflictions and trials severe, yet his confidence in God was firm, unwavering, and unshaken to the end. He has many spiritual children, many and perhaps the most of whom, are now his associates above. He received Bishop Soule into the church, who oft advised with him in regard to his duty to preach. He was so unpromising, to say the least, that he was at a great loss to know what advice to give. That individual who, directly or indirectly, advises one not to preach who feels that he is called of God to do so, and has a good evidence that he is, if he preach not, assumes an awful responsibility; one which the subject of this notice dare not assume.

He selected as a text to be used at his funeral "I have fought a good fight, I have finished my course," &c. He has tested the power of that gospel which he faithfully preached.

"Why should we mourn departing friends,
Or shake at death's pale shroud and shroud,
Tis but the voice that Jesus sends
To call them to his arms."

Corinth, July 28. C. H. A. JOHNSON.

JUDITH, consort of Rev. C. A. Carter, of the Providence Conference, and eldest daughter of Br. Calvin Williamson, of this town, left earth for heaven during the night of the 4th inst., in her 24th year. In childhood, she was a scholar in the Sabbath School, and while Miss Martha Sampson was her teacher, she experienced religion, and claims said teacher as her spiritual mother. Br. E. Bradley was her pastor. She was born of the spirit in September, 1837, in her 16th year, and on the 22d of October following, she was one of twenty who joined the M. E. church in this place on trial, and on the next May joined in full. Three years since she experienced the blessing of "perfect love," a clear evidence of which she maintained to the day of her demise. On the 16th of last April she was married, and one week from that time she left her parental home, never to see it again, with her beloved partner, for Mansfield, Mass., there with him to labor and make sacrifices to save souls. But O, how short her toil! For in sixteen short weeks from the day she left here, her mortal remains were here to be interred. She seemed to have had a presentiment of her departure—for when first taken, she told her husband that "My work is done, and therefore I shall not get well again," and arranged her temporal things, selected Isaiah 3:10, 11, as a text for her funeral sermon, and the way to convey the message to the people, and the hymn, "Never part again," to be sung at the close of the discourse. This, dear reader, is dying right!

To describe her Christian character in one sentence, it may emphatically be said of her, that she was one of those rare professors, whose practical watchword was *encouragement*, whose motto was *holiness to the Lord*, who had occasion to put on the Christian armor but once, whose labors in prayer and class meetings, in love feasts, Sabbath Schools and camp meetings, were "more abundant;" whose walk was consistent, whose life was blameless, and whose end, to use her own words, was "Glory! Hallelujah to the Lamb!" who was most loved where best known. The prayer of her afflicted husband and the writer, and her parents, is that her spirit and mantle may fall upon her surviving brothers and sisters.

In this solemn providence, the M. E. Church has lost one of its brightest jewels, but heaven is only the richer for her loss. Yes, thank God, Judith is not dead, but gone before. O reader, pray to be as ready, and for the afflicted mourners, and for us in this place. L. PEIRCE.

Mansfield, Aug. 7.

Br. DANIEL GILE died of consumption, in West Newfield, Me., June 23, aged 33 years. Br. Gile was among the first preachers of Methodism in that place. He united with the M. E. Church and continued a worthy member while he lived below, and has now gone, and ere this time has hailed with joy the spirits of a number of brothers, and one sister, who have all died in less than seven years under the same roof, and in hope of that crown which fadeth not away. The parents and children, four of whom remain, feel deeply afflicted, but know, (the most of them, at least,) by experience, that God's grace is sufficient for them. A. R. LUNT.

Lyman, Me., Aug. 3.

Br. FURNALD HURD died of consumption, in West Newfield, Me., July 29, after a sickness of a little more than one year. Br. Hurd was considered a good and useful man, and was highly esteemed by all who knew him. He loved the prayer and class meeting, and was for some time long remembered by many who for a number of years past have been in meeting where he was.

His services were considered of great value in the choir, with whom he gladly joined, while his health would permit. But he is gone. After making some arrangements concerning his funeral, (selecting the text to be used by the writer, on the occasion, &c.) and taking an affectionate leave of a dear companion and two little children, he sweetly fell asleep in Jesus. Lyman, Me., Aug. 3. A. R. LUNT.

Mrs. ELIZABETH MURRAY, died in Newmarket, N. H., May 2, aged 71 years. The deceased had for many years professed and lived a worthy example of that religion which sustained her through the many adverse scenes of earth, smoothed her sick and dying pillow, and gave her a glorious prospect of eternal life beyond the confines of death. "The end of the righteous is peace." Such was her end. S. KELLEY.

Dover, N. H., Aug. 3.

Mrs. HARRIET FRYE died in Conway, N. H., July 4, aged 41 years. Sister Frye made a profession of religion several years ago, and joined the M. E. Church in Bartlett, of which she remained a worthy member until called by her God and Savior to join the church on high. Her last sickness, though short, was very distressing, not only to herself but to her friends—her disease fixing upon the brain, and producing long fits of delirium and insanity. During those seasons, when she seemed herself, however, she was extremely happy, and feared not to depart and be with Christ, which she felt for her was far better. Her friends truly mourn, but not as those who have not hope. JOSEPH COLBY.

Waterford, August 1.

MISS SALLY MOULTON died in Waterford, July 25, aged 48 years. Sister Moulton had long been an acceptable and worthy member of the M. E. Church, and her loss therefore is deeply felt, not only by her family, friends and relatives, but by the church of which she was a member, and all that knew her. Her funeral was attended by the writer, at the house of her father, where she died, and a discourse preached, founded on Rev. 14:13. JOSEPH COLBY.

Waterford, Aug. 1.

LOUISA A. wife of James Atkins, and daughter of Rev. Warren Wilbur, of the New Hampshire Conference, departed this life, at Sandwich, April 30, aged 21 years. Sister Atkins became interested in the subject of religion, and united with the Methodist Episcopal Church in this place when about the age of 17. She was one who exhibited her religion in the quiet, peaceful walks of life, as well as in the observance of the more public duties of Christianity. Her views of the gospel plan of salvation were clear, and her confidence in the Savior unshaken to the last. Through her sickness, she was long, and at times distressing, she was calm, peaceful, and resigned to the will of God. The fear of death was entirely removed, and her victory complete, through the blood of Jesus Christ. She has left a numerous circle of friends to mourn her early exit from this to the spirit world. "Blessed are the dead who die in the Lord." THOMAS ELY.

Sandwich, Mass.

SABBATH SCHOOL.

For the Herald and Journal.

Dear Br. Stevens,—The hand of the Lord hath laid heavily on our loved Sabbath School, and the angel of death, with silent and fearful steps has been threading his way among our little group. But, indeed, have been his ravages in one of our most promising classes of young ladies. In fearful and quick succession have we seen one and another wither and droop, as he breathed upon them; and when, after a few months, we have asked with trembling heart the cause of the vacant seat, the sad reply has been, "She is dead!" They were each taken at that lovely age when the swelling bud seemed just unfolding, and new beauties were about to be developed; when timidity,

"Standing with reluctant feet,
When our little sister met,
Womanhood and childhood fleet!"

But a few days since we buried one just in her bloom, and scarce were the pale flowers withered when her sisters had laid on her bosom, or the smile passed from her calm features, when another, who had walked hand in hand with her in pleasant places, was also laid in the grave! "Lovely and pleasant were they in their lives, and in their death they were not divided." On last Sabbath morning the usual exercises of the school were suspended, that we might mingle our tears as we mournfully thought of the dead, and sympathized with the living. Our beloved pastor addressed us on the occasion with remarks full of the deep eloquence of sorrowful feeling. The exercises were opened by the following lament by a young lady, in a manner hardly to be surpassed in expressive tenderness. In conclusion, a dirge was sung by four of her associates, and as its mournful cadences and low notes of wailing floated on the air, the heaving breast and the gathering moisture in many an eye told how much the departed ones were beloved. Both pieces were a tribute to their memory, by an associate in our school.

LAMENT

ON THE DEATH OF MISS ALICE P. KNOWLES, OF THE KIM STREET SABBATH SCHOOL.

Inscribed to Mrs. N. K. R., her late Teacher.

Mourn, sisters, mourn,
From our circle another has gone!
Again has the vine of our friendship been shaken,
The flowers that were fairest by death have been taken;
The tendrils which bound us so closely and strong
By the hand of the spoiler are riven and torn.

Weep, sisters, weep!
In her distant and dreamless sleep
All lonely our sister lies slumbering now;
And still is her bosom cold and her brow;
And quenched are her glances so loving and mild,
And hushed is her music, so sweet and so wild.

Gone from us, gone!
And never, alas, to return;
We shall hear the sweet tones of the Sabbath School bell,
And think of our sister who loved it so well;
But long shall we look for her coming in vain,
Nor ever shall hear her glad welcome again.

Weep for the dead!
Those delicate blossoms thus shed,
And torn from our stem by the pitiless blast,
And strewn on the earth as it heedlessly passed,
O when shall the spoiler afflict us no more?
O when shall we meet on eternity's shore?

Sister, farewell!
O long shall thy memory dwell
With receding undimmed, enshrined in our breast.
And sister, sweet sister, while thou art at rest,
And we in our conflict, this thought oft shall cheer us,
That thou in thy ministry ever art near us.

Fathers, mothers—
Affectionate sisters and brothers—
Our Alice has gone! And O, deplete now
Are our hearts and our altars. But meekly we'll bow
To the rod of our Father: these hearts he hath given;
O soon shall we go to our sister in heaven.

New Bedford, August.

SLAVERY.

For the Herald and Journal.

DR. BANGS ON SLAVERY.

NO. IV.

PLAN OF EMANCIPATION.

As stated in my last number, the Congress of the United States can exercise no jurisdiction over slavery as it exists in the several States. If, therefore, anything be done to remove this evil, it must be done by the State legislatures themselves.

Now the plan I propose, is simply this: That the Congress make a proposition to the several slave States, that so much per head shall be allowed for every slave that shall be emancipated, leaving it to the State Legislatures respectively to adopt their own measures for effecting the object—for fixing the time, the age, and the circumstances under which emancipation shall take place. In respect to the age and infirm, it would be unjust, if not indeed inhuman, to set them free without provision being made for their support and comfort, and the young and helpless infant ought to be provided for by some adequate means.

But how shall the Congress get the means to appropriate the amount necessary to remunerate the citizens of the slave States for emancipating their slaves? I answer, let all who feel an interest in this subject, abolitionists, anti-slavery men, as well as the slave-holders themselves, unite in a petition to the general government, praying them to levy a tax, or set apart the avails of the public lands, for this very purpose. Either of these ways would be just and equitable, for, let slavery be a curse or a blessing, all parts of our country have participated, less or more in it, and are therefore alike participant in its blessings or curses; and hence all are under the like obligations to contribute, by every lawful means in their power, to remove it from the land and nation.

We have already seen, that slavery at one time spread itself in every colony in the Union, so that at the Revolution every State was infected, some more and some less, with this plague-spot upon our national character, and while those States which shared in the means of transporting the negro from Africa to America, and therefore partook the most largely in the profits of the trade, have since freed themselves from the burden, the Southern States are left to groin under the curse of slave labor, to suffer their lands to become sterile under their toil, and are doomed to all the horrors which slavery unavoidably entails upon those who uphold it. And if any pecuniary profit resulted from the slave trade and slavery, those States which furnished the shipping and men and the capital to carry it on, and thus to sanction it, shared the most largely in its benefits, and hence ought to contribute in proportion to do it away. Perhaps there is not a city, village, town, or farm in the northern and middle States, but that enjoys either directly or indirectly, the benefits resulting from slavery; for our fathers all participated in it in some way—either by engaging in it personally, by the employment of capital, or sanctioning the traffic. They are, therefore as much bound as are the slaveholders themselves to contribute to their substance, as well as by word, to wipe this foul stain from our national character.

If, then, the citizens of the country should all, east, west, north and south, unite together in petitioning Congress to levy a tax upon themselves, in proportion to their property, for the purpose of enabling the general government to present to the slaveholding States this motive to liberate their slaves, the expense would fall equally upon all. The slaveholders themselves would have to bear an equal share of the burden.

And what a sublime spectacle would this present to the world! A nation of freemen, all exerting themselves, consenting to sacrifice a portion of their property to rid themselves of the weight of slavery! Surely, methinks, God, and angels, and every good man throughout the wide world, would look with delight on such a Christian, such a philanthropic, such a Godlike enterprise. And whose heart does not thrill with inexpressible pleasure even while anticipating an event pregnant with so many untold blessings which would flow in upon master and slave the moment universal emancipation should be proclaimed?

It may be asked, what shall be done with these numerous slaves, when set free? To this I answer, that after providing for the aged and infirm, and those too young to take care of themselves, the rest who are able to labor could be hired by their masters at a stipulated price, or upon shares, or the emancipated slave might be at liberty, if he chose, to transport himself to Liberia; or Congress might allow so much new land to every negro that would agree to cultivate it. There are ways enough by which the liberated slave could be provided for, without any danger or detriment to himself or master, provided only that suitable measures should be adopted for his liberation.

For myself, I would not advise that immediate and unconditional emancipation should take place. Laws could be so framed and enacted, as should provide for a gradual emancipation; say, all at such an age should be free, from time to time, until finally an era would be fixed when slavery should cease to exist in such a State, and then another, until all showed signs of freedom to their slaves. And what a glorious era would this be to the State that should thus propose liberty to its slaves!

In the meantime, preparations could be made for emancipation. The slaves should be instructed in the nature, principles, duties and privileges of freemen; and more especially the duties they owe to God and man, the duties and privileges of the Christian religion, those precepts which forbid all acts of violence, revenge, and rebellion, and which require the discharge of the social reciprocal obligations which originate from the social relations of human society. Thus instructed, by which their minds would be duly impressed with these obligations, they would be prepared to receive their freedom as a precious boon from heaven, and then to enjoy and improve their social state, and to discharge the duties of free citizens of this then thrice happy republic, in peace and prosperity.

This method, by preparing the slaves to receive and enjoy their freedom, would avoid that convulsion which would be likely to result from an immediate, unconditional and indiscriminate emancipation. The slave would be thus prepared to appreciate his privileges as a free citizen, be qualified to discharge the duties resulting from his new relation, and could intelligently enter into those enjoyments of social life, as a husband, a father, a son. And the female could also appreciate the felicity of a free wife, mother, or daughter; and so, by honest industry and good economy, procure a comfortable living, entitled to all the common blessings of free men and women.

I can hardly allow myself to express, even in anticipation, the blessings which must inevitably result from such a mode of emancipation. To behold 4,000,000 human beings ultimately set free from the shackles of slavery, instructed

into the knowledge of their duty to God and man, in the enjoyment of the blessings of freemen, many of them, as they now are, happy in the love of God—O, this is "a consummation" not only "to be devoutly wished," but to be labored for heartily, perseveringly, and prayerfully, by every lover of his species, in every part of the world.

In my next, I shall consider some of the objections to this plan of emancipation.

N. BANGS.

For the Herald and Journal.

ME. CONF. REPORT ON SLAVERY.

Mr. Editor,—I have rarely met, within the last ten years, a document on the subject of slavery more exceptional than the above, though its affinity to certain articles which have appeared in the Herald within the last three years is readily recognized. I propose to point out briefly what I deem objectionable in the report, what I think will tend to evil, and what I believe, if submitted to the sober judgment of the Me. Conference, would be viewed by three-fourths of that body as exceptional.

In the first resolution of the report, it is conceded, that a person may be thrown into the legal relation of a slaveholder, without his consent; and be innocent; and further, that he may consent to the legal relation in so far as is necessary in order to emancipate, &c., yet it is our deliberate and solemn judgment, that slaveholding—in the sense of holding and treating human beings as property, stands opposed to every commandment of the decalogue; and we cannot see how it is possible for an intelligent slaveholder to be a Christian.

I object to this resolution, 1. Because of its exclusiveness. It admits of but two exceptions to sinful slaveholding. Does not the committee know that there are other cases equally innocent? If so, why not specify? 2. Because of the indefiniteness of their definition of sinful slaveholding, and its glaring inconsistency with the cases excepted to as innocent. I ask, if "the legal relation" does not of necessity involve (even where the object is emancipation) "the holding and treating men as property?" I doubt the capacity of any man to show the contrary. If I am correct here, as I believe I am, it follows that slaveholding, in the sense defined in the 1st resolution, "is" not "opposed to every commandment," &c. 3. The conclusion drawn from the "deliberate judgment" of the committee, is uncharitable. They cannot see how it is possible for an intelligent slaveholder to be a Christian; and yet they admit cases of innocent slaveholding, which, as we have seen, may involve the holding and treating men as property. This conclusion involves one of three things—either, that not one of all the slaveholders is intelligent; or that every one who is, is a knave and hypocrite; or that the framers of the report "cannot see" as far as some others.

As all the succeeding resolutions depend on the first for their pertinency and efficiency, and the first being seen to be fallacious, indefinite and contradictory to itself, I need not multiply remarks upon them, other than to say that "slaveholding, as above defined," does not "stand opposed to the general system of Christianity," nor to that form of it called Methodism, viz., the 2d resolution. It follows, that "slaveholding, in the sense referred to, should be regarded, as some of the ablest expositors of our Discipline regard" other acts of kindness required by our General Rules; viz., to do unto others as we would, &c.;—to others, slaves not excepted; that we be merciful, after our power, &c., doing good to the bodies and souls, in order to which "the legal relation to them may be innocently consented to," even though it involve "the holding and treating them as property." See 3d resolution.

Further, it follows "that slaveholding in the sense defined," so far from being classed with crimes of the highest grade, should be associated with the most commendable virtues. (See 4th Resolution.) "The fact, therefore, that a member of our church is a slaveholder should be regarded as prima facie evidence that he is" in the practice of these virtues, and should be commended accordingly. But admitting, what is far from the fact, that the first resolution clearly defined sinful slaveholding, would it be consonant to the dictates of justice and charity to regard every case of slaveholding as presenting prima facie evidence of sinfulness, especially when exceptions to even such cases are conceded. Why regard the fact of slaveholding as *prima facie* evidence of sinfulness, especially when found in a member of the church? The 1st resolution concedes that he may be innocent, while the 4th condemns him unheard. Is this Christian like? Is it consistent?

The aim of the 5th resolution is most painfully plain and direct. It is to fix the stigma of radicalism on a portion of the church which from the beginning has maintained anti-slavery ground—whose character in this respect is above suspicion, who have strictly and successfully resisted the encroachments of slavery, breast and repelled the pro-slavery spirit of the South, borne a faithful and resolute resistance to the system, in their individual and associate capacity, interposed an effectual barrier to its unhallowed designs on our statutory church regulations, and amidst fearful trials pursued such a course as to elicit from an abolition delegate of the Me. Conference in 1840 the commendation of being as thoroughly anti-slavery as Maine itself!

And now, forsooth, because those brethren manifest some uneasiness lest the storm of ultraism should assail them from the opposite extreme, and an effort be put forth to drive them from their advantageous and commanding position; because, if and pecuniary contributions. Without these, if successful, would effectually tie their hands and render all their efforts for the extirpation of slavery from the church and nation fruitless, they intimate that they will feel themselves obliged to adhere to their present position and course, even though it ultimate in the severance of their church relations. They are prejudiced in the 5th resolution of the report as "furnishing conclusive evidence of the possession of a radical spirit!" Brethren of Maine, you do not believe, you cannot endorse such gratuitous, unbrotherly sentiments. I know that some of the brethren whose names are appended to the report do not profess to be Christians, but how those names can be a marvel to me. It behooves them to explain, I deprecate the ultimate results of such ultraism upon our societies in Maine. The people, the membership of the church, do not sympathize with it, and when the time comes, not obscurely hinted at in the report, that they shall be called on to sustain a separate M. E. Church, based on such ultra views,—mark, their response will not be indistinct nor unintelligible.

July 24.

ANTI-SLAVERY.

PEACE.

For the Herald and Journal.

TO HIS EXCELLENCY JAMES K. POLK,

PRESIDENT OF THE UNITED STATES.

Sir—Recent discussions in the Parliament of Great Britain disclose the fact, that her government has tendered to our own, the offer of her mediation in adjusting our present difficulties with Mexico; and, as citizens of this Republic, and friends of the whole human race, we beg leave very respectfully, yet most earnestly, to request, that you will on our part accept this generous proposal, and meanwhile suspend all hostile

operations against Mexico, to give a fair trial to this overture for terminating the disputes between us, without any further diffusion of blood.

We think, Sir, that all good men will cordially unite with us in this respect. Our government has from the first declared, that the only object of this war is to secure a speedy, equitable peace; and every one must see that the method here proposed, is far more likely than the blind and brutal arbitrament of the sword, to insure enduring justice, and give permanent satisfaction to both parties. Even the law of nations requires, that war shall never be resorted to, until all other means of securing justice have been honestly tried in vain, and shall cease whenever that object can be acquired by peaceful methods. Such a method, confessedly better for this purpose than any exchange of shots and stabs on the field of battle, is now offered to us; nor do we see how it will be possible to justify ourselves before the bar of God or the world, if we decline this fair and honorable offer, and still persist in a war of invasion and vengeance against a sister Republic, whose misfortunes claim rather our forbearance, sympathy and kind offices.

It seems to us, Sir, that the general interests of humanity demand our acceptance of this offer from Great Britain. We have, in the present imperfect state even of the civilized world, no means of averting or arresting war, except negotiation, reference or mediation; and, if we spurn or neglect these, we do all that our example can to sweep away the last checks upon the most terrible scourge that the Almighty in his wrath ever let loose upon a sinful race. We feel solicitous, also, for the honor of republicanism, hitherto regarded as an ally of peace, but likely, if it refuse such amicable substitutes for war, to incur the scorn and abhorrence of the world, as a foe to its highest welfare.

In behalf of the American Peace Society, and by order of its executive committee,

Geo. Beckwith,

Boston, Aug. 10. Corresponding Secretary.

For the Herald and Journal.

STATEMENT

IN BEHALF OF THE AMERICAN PEACE SOCIETY.

The American Peace Society, at its late annual meeting, appointed the undersigned a committee to lay before the public a brief statement of its object, its course, and its claims upon the Christian community.

The cause of peace seeks, as its only aim, to abolish the custom of international war, by superseding its alleged necessity, and wisely keeps aloof from all extraneous topics whatever. It invites the aid of every one disposed to labor for this object; and all that will do so, are welcomed, whatever their views respecting defensive war, or any other points about which good men may differ, to the broad platform of the Peace Society. It would fain unite in this work all good men, and thus embody the piety, patriotism and philanthropy of the Christian world, without distinction of country, sect or party, against this most terrible scourge of our race.

Such has been the uniform course of the American Peace Society; but finding its progress obstructed by impressions in the community, that it had through its representatives incorporated other subjects foreign to the cause of peace, it passed, at its late anniversary, the following resolutions, as indicative of its settled policy, viz:

Resolved, 1. That the Society, in accordance with its constitution, confine itself, as it has ever done, to the single object of abolishing the custom of international war.

2. That the Society be so managed, as to keep itself entirely distinct from all government, from the question of capital punishment, and all other extraneous subjects, as it has heretofore done.

3. That, having been for various reasons founded by not a few in the community with such questions, it should take special care to guard against this in future.

4. That the basis of the First General Peace Convention in London, 1843, viz.: the inconsistency of war with Christianity and the true interests of mankind, be regarded as the proper basis of co-operation in the cause of peace; that all persons, willing for any reason to labor for the abolition of the custom of war, as they have been from the origin of the Society, invited, whatever their views respecting defensive war, to unite with us in this enterprise; and that the Society be conducted in a way to render such co-operation practicable, consistent and cordial, by not conflicting in its operation with principles, institutions or interests which the Christian community hold dear and sacred.

These resolutions we think sufficiently explicit; and thus has the Society given all the pledge it could give, that it will "confine itself to its single object, keep itself entirely distinct from all other extraneous subjects, and so conduct its operations as to invite the aid of all sincere friends of peace, whatever their views of defensive war, and to render their co-operation practicable, consistent and cordial."

Thus does the Society open the way for every friend of God and man, to lend this cause a cheerful, vigorous support; nor can we, at a crisis so big with alarm for the peace of the world, refrain from expressing a most earnest hope that a cause so truly evangelical, and so important to the welfare of mankind, will at length receive the aid indispensable to its full success. It needs equally with any other cause, our sympathy and prayers, our personal efforts, and pecuniary contributions. Without these, if successful, would effectually tie their hands and render all their efforts for the extirpation of slavery from the church and nation fruitless, they intimate that they will feel themselves obliged to adhere to their present position and course, even though it ultimate in the severance of their church relations. They are prejudiced in the 5th resolution of the report as "furnishing conclusive evidence of the possession of a radical spirit!" Brethren of Maine, you do not believe, you cannot endorse such gratuitous, unbrotherly sentiments. I know that some of the brethren whose names are appended to the report do not profess to be Christians, but how those names can be a marvel to me. It behooves them to explain, I deprecate the ultimate results of such ultraism upon our societies in Maine. The people, the membership of the church, do not sympathize with it, and when the time comes, not obscurely hinted at in the report, that they shall be called on to sustain a separate M. E. Church, based on such ultra views,—mark, their response will not be indistinct nor unintelligible.

Especially would we, at a time like the present, urge upon Christians the duty of entreating the Almighty Ruler of nations to sheathe the sword, and stay the further effusion of blood.—We should all humble ourselves before God for our sins as a people, and most earnestly beseech him to restore the inestimable blessings of peace, as the common property of all sects and parties. Our main, if not sole hope, is now in God; and to him should the three or four millions of professed Christians in our land betake themselves in fervent prayer, nor cease from their importunities, until this great national sin and curse is brought to an end.

LYMAN GIBERT,
EDWARD HITCHCOCK,
DANIEL SHARP,
WM. C. BROWN,
RICHARD S. STORRS,
BARON STOW,
CHARLES LOWELL.

Those that combine together to do wickedly,
are justly dashed to pieces one against another.

Those are fittest to rule that have learned to obey.

Men of no conscience will be men of no constancy.

Many are brought to destruction by their security.

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